

From the New York Weekly Messenger.

THE POWER OF MORAL AND RELIGIOUS INFLUENCE.

Mr. Editor.—It is now admitted, I believe, that among the publishers of books, in these United States, few, if any, are more generally known or more justly celebrated than the Harpers.

That their connections in business are extensive, and of the first order, is evident from the simple fact that no sooner is a popular work announced as being published either in Europe or America, than it is also announced that the same work will be forthcoming in a few days, from "Harpers and Brothers."

But it comes neatly executed, a *fac simile* of perfection itself; and all this is performed too, while other publishers are adjusting their lips to make arrangements for publishing.

How they have become acquainted with the religious, literary, and political communities of the civilized world in a way to secure that equitable and praiseworthy monopoly which they must unquestionably have, is mysterious to many.

It is only a few winters ago that the two oldest brothers were honorably serving apprenticeship in this city!

Having been absent from the city a short period, I was surprised on returning, to behold a sign in Pearl-street, with this inscription—"Printing by J. & J. Harper."

I met with the father of the Messrs. Harpers shortly after this, and took an occasion by way of satisfying a singular curiosity, to inquire of the old gentleman respecting the sudden outfit of his sons, &c. Being intimately acquainted, he hesitated not to say, "The boys, when they had served their time faithfully, readily found friends from whom they procured assistance, which, added to the small amount I could give, enabled them to commence for themselves. They began business on rather a small scale, but through the mercies of a kind Providence, they will succeed I have no doubt."

The two younger sons placed themselves under the supervision and instructions of their elder brothers, and all things moved on harmoniously; the firm, in the meantime, increasing gradually, but permanently, both in wealth and strength of character.

In a little while the younger brothers were admitted partners, and now they "go-ahead" more rapidly than ever, if that be possible.

The polite literature of the age springs forth at their bidding, and the literati of the nation are first in their service. They have thus acquired stupendous power and an overwhelming influence unprecedented in the annals of literature.

We speak of them as business men, who have astonished the world by their operations, and have amazed us by the general influence they exert as printers and publishers, among all classes of the community. May we not with propriety ask, Where is it? Some attribute it to the efficiency of their internal economy, which, certainly, is as admirable as it is liberal.

The single fact that four different departments can, and generally do receive the efficient superintendence of the four brothers, every day, and all day, goes far to prove the excellency of their internal arrangements.

Others again attribute more to the external economy of the firm, for which they are so justly celebrated, and through which they are enabled to secure and publish, with unparalleled facility, neatness, and cheapness, any popular work.

Now I have no doubt but that both the internal and external arrangements of the establishment, are formed and executed in the most liberal and judicious manner, and, therefore, do much for them. Notwithstanding this admission, however, I am decidedly of the opinion that the principles of moral integrity and religious liberality, received from paternal instructions, and religious association, have not only created, but kept in order, the efficient operations of the intricate machinery of their noble establishment. I was confirmed in this opinion while in conversation with one of the brothers a few days since. The conversation regarded the parents of the Messrs. Harpers.

"You know, sir," said he, "that our parents set us a good example, and impressed upon us the most wholesome precepts. They always welcomed the good man to their humble dwelling, and entertained the ministers of the gospel with the greatest pleasure." I said, of the fact I have personal knowledge. "Well," he continued, "it is the highest ambition of their sons, to follow this their example. Our houses are the weary pilgrims' home." I observed, you are so accessible to the scores of religious friends, who are either passing through, or visiting your city, that I should think it would be quite a tax upon your generosity. "No, no," he replied, "no, sir, we always deem it a great privilege to break bread with the Lord's anointed. Why, sir, I have the fullest conviction, that if we are *any thing*, either in the intellectual, moral, or mercantile community, we owe it all, *all*, under God, to the pious example, fervent prayers, and religious instructions of our parents, and the holy men they so frequently entertained, and the connections we formed under this moral influence." These were some of his observations. Struck with them, I reclined upon the sofa, "pondering these things in my heart." How very like, thought I, the influence of religious instruction, and moral associations on my own father's family, and on many other families with whom I have been acquainted. How infallible those truths of God which say, "Train up a child in the way he should go, and when he is old he will not depart from it."

"I have been young and now am old, yet I have not seen the righteous forsaken nor his seed begging bread."

"Godliness, with contentment, is great gain."

A FRIEND TO RELIGION AND INDUSTRY.

New York, June 2, 1836.

STRIKING ANSWERS TO PRAYER.—In a certain town in New England, about twenty years ago, there were ten females, all members of the same church, whose hus-

bands were not pious. Some of these men were infidels, vicious, and far from God; some were moral; and all, I believe above the lower classes of society in intellect and influence. These ten females entered into a private agreement with each other to meet once a week, and pray for the conversion of their husbands. After a little time, one entirely neglected the meetings, another attended but did not pray; the remaining eight, from week to week, mingled their supplications for the salvation of their beloved companions. Two years had passed, when the writer of this article visited the place; then all the husbands of those eight, whose united supplications went up for the blessing, were members of the same church; he whose companion went to the place of prayer but did not pray, had been impressed, but gave no decisive evidence of conversion. The tenth, whose wife neglected the place & the duty of prayer was the same man of the world he had always been. This account the writer had from one of the members, whom he had before known as a bold blaspheming infidel: it was given in the presence of his wife (one of the eight who prayed), and abundantly confirmed by others. In the meantime, a powerful revival of religion had occurred, one of the favored eight was one of the first converts, if not the first, and a leading instrument in the work; the church prospered, and the general face of society was changed.

Brother Canfield.—The following is a true though brief sketch of an early religious associate, the remembrance of whom, even at this remote period, affects my heart, when I call him to mind.

Yours truly,

G.

THE APOSTATE.

C was an apprentice in the City of H., he was awakened to a sense of his sin and danger a short time before myself. Very well do I remember the distress and anguish of soul manifested by him, when, at an evening meeting, he would be unable to restrain his feelings, but would exclaim in a suppressed whisper, "What shall I do?"

After experiencing this distress for a few weeks, he obtained relief, and appeared to be happy in God. Shortly he presented himself to the church, was received, baptized, and for a time ran well.

C was naturally vivacious and rude, and ere many months, began to associate with irreligious young men of the same natural turn with himself. Ah! had he heeded those words of Holy Writ, "A companion of fools shall be destroyed," he might perhaps have stood until this day. Not long after he began to associate with the class referred to, he became, on a holiday occasion, intoxicated, and conducted himself very improperly! he however soon came forward and confessed to the church, and appeared penitent. We forgave him, and hoped—but alas ere many weeks he was again overtaken in the same sin as before. From this time his course was downward, and suffice it to say, in about a year from the time of his admission to the church he was excluded from it. After this he seemed to abandon himself to many vices, and before many years left H. and went to the South. A Christian brother saw him in South Carolina several years since. He was then employed as a Stage Driver—seemed to shun his brother, who had been to him a near and dear friend—was surrounded by a knot of profane and wicked men; and, by the information received, had given himself up to work unbecomingly with greediness.

Poor C—I have heard nothing from him for many years, and whether he be now among the living, or gone to render his account to that Saviour whom he had put to an open shame, I know not; but his case is full of interest, yea of solemn warning to all who have named the name of Christ, and especially to the young professors. "Let him that thinketh he standeth take heed lest he fall."—Chr. Spectator.

GRIEVE NOT THE SPIRIT.

Amelia, a young lady of my acquaintance, once left the parental roof at an early age, and soon after she entertained a hope in Christ, she went to finish her education at a boarding school. On her arrival at her new place of residence, you will readily conceive she found new and peculiar trials in the new companions and duties with which she became necessarily connected. It produced a momentary struggle of mingled and various emotions. With her religion, religious duties, and religious character on one hand, and the world with its various and counteracting influences on the other, she was brought to a stand—but she did not allow herself to hesitate. On the first morning after her arrival, she with great civility, but firm determination, proposed to her room-mates to allow her the undisturbed occupancy of the chamber at a certain hour in the morning. It was granted. The struggle was over. She was a praying young lady. Here she was strengthened, and prepared to exert a most happy influence, as well as to feel the blessing of communion with God. What an influence was exerted by the decision of that hour! At the early age of twenty-two, I saw this young lady breathe out her soul in a most happy and triumphant death, after a short life of great purity and devotion.

Now look at the contrast of this picture in the story of Florida, related to me as a fact by another. It concerns a young lady whose mind was awakened during a religious revival at a boarding school: she became serious, deeply serious: she even, I believe, entertained a hope: soon she returned to her home again. There was an assemblage of her former companions for gay amusement! for a ball: she was invited, declined, was urged, importuned. Conscience spoke, and she persisted in her refusal. At length her father, yes, her own father, advised her to go, and to continue her intercourse with her former companions. She declined. He urged it—no, she could not go. He would have enforced his wishes by as-

thority, but that would not do. He employed this expedient. He promised her the most costly dress that could be purchased to deck her person, if she would consent. The expedient succeeded. The dress was procured; she appeared that night, in all the superiority and pride which it gave her person. But it was the winding sheet to all her religious feelings and hopes. They fled from that hour; they never returned. Agitated and oppressed, she soon sunk into disease: she was laid on her death bed. She called her father; "Father," said she, "bring my gay dress." It was brought. "Hang it there before me." It was suspended. With her eyes steadily fixed on that trifle, she said: "Father, see there the price of my soul;" and she died.

From the Churchman THE CHRISTIAN SPIRIT.

It was the noble determination of St. Paul to spend and be spent for Christ. This was not the passionate resolve of one, wrought up to a high degree of excitement, but his ordinary temper and disposition—the natural and spontaneous productions of grace in his heart. Such is the disposition of every one who feels that his heart has been dilated by the Spirit of God, and a holy impulse given to his actions. The spirit of Christianity is utterly to oppose that narrowness of soul which immures itself within itself, and measures the claims of others by the personal inconvenience or benefit which will accrue to the individual whose aid is invoked. This is not the spirit of Christ; it is a selfishness and sordidness about it, which can find no congenial element in the victim of the cross, nor in that benevolence which impregnates the very air we breathe, and prepares our daily comforts and enjoyments.

He who has felt the love of God shed abroad in his heart, feels that there are cords many fold and strong binding him to his Redeemer, and motives irresistible urging him to live for Christ. His cause is the Christian's cause. His soul feels the thrill of delight as it triumphs, and mourns when the adversary prevails. For this he plans and labours and pleads, bestows his treasure and offers up his prayers. The field of his vision is the kingdom of Christ—his enquiries and efforts are circumscribed by no other limits than the wants of man, and the promise of usefulness. Has he by assuming the vows of the sacraments entered fully within the pale of the church?—It was not to enjoy glorious slumber but that he might be a laborer in the Lord's vineyard. Has he consecrated all that he has to his Saviour? It was not that they should be wasted in self-indulgence or hoarded up to rust in uselessness, but that they might be employed in promoting the glory of God and the good of men. He and they are "to spend and be spent for Christ." This determination will lead him to advance every scheme by which God may be honoured—to watch with solicitude the openings of Providence, and eagerly to embrace every opportunity of doing something in the great cause.

From the Christian Mirror.

I NEVER THOUGHT I SHOULD DO SO.

This remark is often made by parents when speaking of family government. But I never was so forcibly impressed with the sinfulness of indulging children, as a few days since. I spent the night in the family of an acquaintance. The father and mother have both been instructors of youth. He hoped he had for many years been a disciple of Christ; she has long been connected with the church. The subject of managing children soon and very naturally came up. Little Henry, a bright, active boy, about three years old, was urging his claims for a dish of milk. The mother was engaged; but he could not be put off—became fretful and unmanageable—and made the whole household echo with his demands. When the milk was brought, instead of satisfying him, he grew worse and worse. The difficulty was he had not been permitted to help himself. So the dish must be emptied. After endeavoring to make him believe he could not be gratified, his time was raised to a pitch higher. This secured what he wished. The pan was brought and he was permitted to do as he pleased. Directly we were seated at the tea-table. Henry fixed his eyes upon a rare dish of preserves, and wished to be helped immediately. Rather than have any difficulty he was gratified; but this did not suit. He wanted the dish to help himself, and after being told by his conscientious, pious mother, that he could not have it, "the fat was all in the fire." Kicking, squirming, crying, &c., &c., &c., (the usual resorts in such cases,) carried the day; and with a "don't cry," the dish was handed and the little gentleman helped himself bountifully. This was soon gone, and a request made for more, and after the usual refusal, and reiterated demand, the point was yielded. At length a further supply was obtained. I looked on with silent amazement, and inquired within myself, is this possible? are these Christian parents? are these the persons who were so celebrated for good government in their schools? And I could not refrain from looking forward and anticipating the results of this management. I endeavored to deal plainly and faithfully with them and impress upon their minds the moral character of such a state of things. They were satisfied all was going wrong—and appeared exceedingly mortified; but they were not more annoyed than their visitor. The pleasure of my visit was destroyed. What I have related is only a specimen. Things went on in this way while the boy was awake, which was till late in the evening. Now why is this? Why are parents so blind to the interests of the child, to their own interests; to the claims of Him who says, "Train up a child in the way he should go?" Why are ye Christian parents so blinded, so insensible, so sinfully negligent, so wickedly indulgent! Can you tell me, A Subscriber.

THE WAY TO A CHILD'S HEART.

Further Extracts from Mr. Abbot's "Way to do Good."

Many persons are often surprised to see how easily some of their acquaintances will gain the affection of children, and acquire an ascendancy over them. But this is the secret of it. They came down,—I do not mean in the actions and demeanor, but in the nature of the favours they show to them—to their level. They excite or employ their mental powers, they speak a kind word indicating interest in their plays or pursuits; they aid them in their own little schemes, or at least regard them with looks and words of kindness. These are indications of a feeling of kindness which the child can understand; and as we have before seen, it is in proportion to the distinctness with which the feeling of kindness is perceived in one heart, that gratitude and affection are awakened in another.

S. S. Journal.

It is the failure of many parents.—They stand aloof from their children, occupied by business and cares, or else having no sympathy with their peculiar feelings and childlike propensities. The heart of the father, therefore, does not keep so near to that of the child, that there may be communicated to the one the healthy, virtuous action of the other. This place of influence is left to be taken possession of by any body,—a servant, a neighbour, or a boy in the streets,—and the father aims at forming the character of his son, by addressing to him from time to time, as his occupations may give him opportunity, plenty of sound argument and good advice. The boy receives them in silence and the father hopes that they produce an impression. The downward progress which his heart is making by his intimacy with sin, is not perceived; but at last, when he is twenty, it can be no longer concealed, and the father perceives to his astonishment that all his good instructions have been utterly thrown away. It is the ascendancy of affection, that founded on such evidences of interest and good will, as the child can himself appreciate, which will alone give us any considerable power, and if we secure the affection we shall inevitably wield the power.—S. S. Journal.

SUNDAY SCHOOLS.

From Mr. Taylor's Sermon.

This institution affords a favorable opportunity for the development and cultivation of mind. The experiment has been made; and in many instances, children with Sunday-school tuition alone have advanced more rapidly than those who, with equal talent, have enjoyed the advantage of week day instruction. The free conversational mode of communicating information has a most happy tendency to knowledge. Not only is the memory exercised, but the judgment. The youth is taught to think; nor is the disposition to acquire knowledge confined to the Lord's day. It continues throughout the week while facilities for its gratification are furnished by the volumes so carefully prepared by this Society.—But the moral effect is still more obvious and valuable, not simply in allowing access to these well-selected libraries, but in the perusal of God's own book, the Scriptures of unerring truth. "The law of the Lord is perfect, converting the soul." In these schools, the rising generation are made familiar with its sublime doctrines, its fearful denunciations against sin, its kind invitations and promises, and its holy precepts. These divinely inspired records are placed before the vision, and pressed upon the conscience, with the winning affection of those who know their inestimable value. It is one of the happiest peculiarities of this system, that the Bible is the only text book employed by those who read, and that even the youngest and most unlettered child is accustomed to hear its heavenly truths. Who can enter a well organized school, and behold the teacher with his class seated around him, regarding with fixed attention the word of God, and not be struck with admiration at the happy adaptiveness of this scheme to make impressions of the best and most abiding character? Perhaps in no one method could the church put forth an instrumentality bearing so directly on the interests of the present age, and of that which is to follow.

Mr. Sutton, when preaching at Portsmouth in the spring of 1835, remarked, that in his late visit to America, he had been surprised, by seeing many assemblies, keep a sitting posture in time of prayer. Said he, "The practice is in itself very irreverent."

From time immemorial it has been customary among all nations not only to "Rise up before the holy head," as a mark of respect, but to rise also in case of meeting a friend, or addressing some great personage. It has also been customary to rise up whenever any thing of great importance was presented so as to awaken interest. And has not simple nature dictated this practice among all nations? If so, how unreasonable it seems that we should dispense with it when we come into the presence of the Almighty God.—Morning Star.

Christ, a Shadow.—Christ is declared in scripture to be a shadow to the friendless and afflicted soul. We read of the shadow of a cloud—the shadow of a tree—the shadow of a rock—the shadow of the tabernacle from the heat. The shadow of the cloud in the harvest is grateful, but transient. The shadow of a tree, under which we sit down, is delightful, but it is limited to a small distance, and the rays frequently pierce through the boughs. The shadow of a great rock is dense and cool; but it befriends not on every side, and covers little from the vertical rays. The shadow of a tabernacle into which we may continually resort, and find not only room but entertainment, is the most complete and inviting. Christ is what they imply, and more than all of them combined. He is not only perfect, but divine; and he that dwelleth in the secret places of the Most High, shall abide under the shadow of the Almighty.—Jay.

THE CREED OF THE HEART.—John Wickliff, the Father of the English Reformation was born A. D. 1324, died A. D. 1385.

The following citations from his works will prove the creed of his heart. "He that followeth Christ, being justified by his righteousness, shall be saved by his offering." "Except a Christian be united to Christ by grace, he hath no Christ the Saviour." "If God will give me a teachable heart, a persevering constancy, and charity towards the members of the Devil, who tear the Church of Christ so that I may rebuke them out of mere charity, how glorious a cause shall I have to die for!"

HANNAH DUSTON.

This woman should be ranked among the heroines of antiquity. She was the wife of Thomas Duston, of Haverhill, Massachusetts, born in the year 1659, and married 1677. She had altogether thirteen children. When the Indians, who dwelt at the sources of the Merrimack river, and in the region round about, after a great freshet on the 15th of March, 1697, came down the river and attacked Haverhill, she was confined to bed with an infant only a week old. Her husband, catching the alarm from the field, fled to the house and consulted her on the course he should pursue. She calmly told him to leave her and her infant to their fate, and to make his escape if possible, with her other children. He sent seven of his children on a path through the woods, on the way to the garrison, and mounting his horse he followed the rear; with his musket he kept the pursuing Indians at bay until he found his charge in a place of safety at the garrison.—Before Mr. Duston reached the garrison the Indians returned and captured his sick wife and Mary Nie, her nurse. They with other captives took their march by order of the savages for the north. After they had travelled a few miles, the Indians found the infant troublesome and they took it from the nurse and dashed its brains out against a tree. Mrs. Duston was feeble and wretched, but this outrage nerved her soul for every enterprise. After this horrid outrage, she wept no more; the agony of nature drank the tear drop ere it fell. She looked to heaven with a silent prayer for succor without a word of complaint. At this instant the high resolve was formed in her mind and swelled every pulse of her heart. They travelled on a distance as she thought of one hundred and fifty miles, but perhaps from the course they took about seventy five. The river had probably been broken up but a short time, and the canoes of the Indians were above the falls on the Merrimack, when they commenced their journey to attack Haverhill. Above these falls, on an island in this river the Indians had a wig-wam, and in getting their canoes in order by rowing ten miles up the stream, became much fatigued.—When they reached the place of rest they slept soundly. Mrs. Duston did not sleep.—The nurse and an English boy, a prisoner were apprised of her design but were not of much use to her in the execution of it. In the stillness of the night she arose and went out of the wigwam to test the soundness and security of savage sleep. They moved not; they were to sleep till the last day. She returned, took one of their latches and dispatched ten of them in a moment, each with a single blow. An Indian woman who was raising when she struck her fled with her probable death wound—and an Indian boy was designedly spared; for the avenger of blood was a woman and mother, and could not deal a death blow upon a helpless child. She surveyed the carnage ground by the light of the fire, which she stirred up after the deed was done; and catching a few handfuls of roasted corn she commenced her journey; but on reflecting a moment, she thought the people of Haverhill would believe her tales as the ravings of madness when she should get home, if ever that time might come; she therefore returned and scalped the slain, then put the nurse and English boy into the canoe, and with herself floated down the falls, when she landed and took the woods, and keeping the river in sight, which she knew must direct her on her way home. After suffering incredible hardships by hunger, cold, and fatigue, she reached home to the surprise and joy of her husband, children, and friends. The General Court of Massachusetts examined her story, and being satisfied with the truth of it, took her trophies, the scalps, and gave her fifty pounds. The people of Boston made her many presents. All classes were anxious to see the heroine, and they found her as modest as brave.

Hydrophobia.—A physician, after describing in the N. Y. American a fatal case of Hydrophobia in New-York, concludes as follows: "From a post mortem examination of two cases, and a close observance of the symptoms during life, we venture to suggest the following plan of treatment as best calculated, in our opinion, to arrest the disease. As the pathology of hydrophobia consist of an intense inflammation of the medulla oblongata and the spinal marrow, we would bleed *ad deliquium* at as early a period as possible, and employ the vapor bath as an auxiliary. The bleeding must be repeated as soon as reaction produces spasms and the other symptoms common to this disease; and leeches to the back of the neck and spine would doubtless be useful. We believe that all depends on the treatment during the first two or three hours, and one reason why remedial measures have not proved more often successful is, that they have not been sufficiently prompt, or carried far enough. In the Philosophical Transactions of 1738, a case of hydrophobia is reported by Dr. Hartley, which was cured by the abstraction of 120 ounces of blood in the course of a few days; and in the Historical Magazine, for 1792, Dr. Russel states that a vein was opened in a young woman affected with rabies, and suffered to bleed until she fell down in a state of syncope, which had the effect of arresting the disease. Dr. Rush was a strenuous advocate for copious bleeding in hydrophobia, and he adduces several cases in which it proved successful. In the Medical Repository for the year 1806, a case is reported in a letter from Dr. Barton of Virginia, to Dr. Rush,

where bleeding to the extent of 150 ounces in 24 hours, effected a complete cure. Dr. Schoubert relates a case (Ed. Med. and Sur. Journal, 1814,) where he drew fifty ounces of blood from a large orifice at once. Syncope ensued, and the disease was arrested for a time. As the symptoms appeared to increase again, the patient was once more bled to fainting, which had the effect of completely subduing the water dread and paroxysms of fury. Calomel and opium were then given for some time, under the use of which the patient recovered. Dr. Tynon relates a case also in the Historical Magazine for 1792, where blood was drawn until the pulse could not be felt, and 100 drops of landanum administered, with injections of 300 drops of the same every two hours. The patient recovered. Numerous other cases could be pointed out where very copious blood-letting has proved successful in the cure of this disease. In more instances, or perhaps we should say in many it has failed; but the same may be said of any treatment in any disease that can be named. All we claim for it is a greater success than has been attained by any other plan. This we could establish by abundant proof were it necessary. The preparations of opium may be employed to advantage to allay the morbid irritability, but the main dependence is to be placed upon bleeding and leeching.

"Heu mihi! tot mortis homini quot membra, malisque, Tot sumus infecti morbi medicina petetur!"

MEDICUS.

Dyspepsia and Liver Complaints.

ARE universally acknowledged to have totally eclipsed the pretensions of every other remedy, and superseded the necessity of every other mode of treatment, wherever the above diseases are found to exist, as well as in enlargement of the Spleen and Jaundice.

Among the symptoms of Dyspepsia and Liver Complaints, are flatulency, sourness or burning in the stomach, melancholy, irritability, disagreeable taste in the mouth; great irregularity of appetite, which is sometimes voracious, and at other times greatly deficient, thirst, fetid breath, nausea, weakness of the stomach, acid eructations, palpitation, drowsiness, irregularity of the bowels, pressure on the stomach after meals, pain in the head, dizziness or vertigo; confusion of mind, attended with loss of memory, a gnawing in the stomach when empty, chilliness, affection of sight and hearing, pain and weakness in the back, languor, disturbed sleep, cold feet and hands, tremor, uneasiness in the throat, cough, pain in the side or breast, &c.

These medicines are becoming known and valued.

Each box is accompanied with numerous Certificates from the highest sources of respectability. The unrivalled success of the medicines, in curing the above maladies has given them a reputation which time only can destroy.

Dr. PETERS' VEGETABLE ANTI-BILLIOUS PILLS.

These Pills need but a trial to recommend them.

They are purely vegetable and well calculated for the removal of all Billious complaints. They act specially upon the Liver, when in a torpid condition, carrying off a large quantity of bile, through the influence of the excrement function, which, if suffered to remain in the system, would produce either Jaundice, Liver Complaint, Billious Fever, Fever and Ague, or some other grievous bodily affliction. In all cases of torpor of the bowels, they act like a charm. In recent cases of Dyspepsia, they are a certain cure. Many persons who were subject to violent attacks of sick head ache, have been much benefited, and several perfectly cured in a few weeks by their use. They are highly recommended as a preventive and cure of Billious complaints. Persons who are subject to that distressing complaint, sea sickness, by taking a portion or two of them a few days previous to embarking on board the vessel, will be almost certain to escape it. Females can use them at any period, without incurring any risk. Persons going to sea, or to a southern climate, should by all means take some of these Pills with them.—Their virtues will remain unimpaired for years in any climate. No family should be without these Pills; a portion of them taken occasionally would be the means of preventing much suffering from sickness. It is from neglect of keeping up a regular peristaltic action of the stomach and bowels, thus suffering to be absorbed and mingled with the blood, unassimilated fluids, that most diseases are produced. Dr. P. feels confident that no person who gives these Pills a fair trial, will ever after feel willing to be without them. The testimony of thousands speaking in the highest terms of their efficacy, might be added, but the very high reputation Dr. P. has acquired as the inventor of the "Patent Vegetable Medicina Stomachica et Hepatica" for the cure of Dyspepsia and Liver complaints, is thought a sufficient guarantee to those wishing to make a trial of their virtues. They contain not a particle of Mercury, or any ingredient that does not act in harmony with health and oppose disease.

Dr. P. wishes it distinctly understood, that these Pills possess beneficial qualities independent of their purgative effects; they are both tonic and deobstruent, acting upon the secreting and exhalant functions; thus strengthening the patient, while they remove obstructions.—Medicines which possess no other, excepting cathartic qualities, debilitate the patient, and their repeated use lays the foundation of a long catalogue of Chronic Diseases.

Dr. P. having been educated under the most eminent American and European Medical professors, and practised his profession many years in the South, where diseases of the most obstinate character prevail, considers himself well qualified to judge on the nature of diseases incident to warm climates.

Prepared by JOSEPH PRIESTLY PETERS, M. D. F. R. S. E. at his Institution for the cure of obstinate diseases, by means of vegetable remedies, No 129 Liberty street, New York, inventor and sole proprietor. Each box contains forty Pills. Price 50 Cents.

A fresh supply of the above Medicines, just received and for sale by JOHN I. WESTERVELT, Druggist, Cheraw, May 3, 1836.

New Goods.

THE Subscriber Respectfully informs his friends and the public, that he has just received his

SPRING AND SUMMER GOODS, Consisting of a very general and well selected assortment of Groceries, Hats, Shoes, Crockery, Hardware, and Cutlery, Also, Paints, Drugs &c.

Persons wishing to purchase in this market, would do well to call and see.

MALCOM BUCHANAN.

May, 17th

27th